DISCOURSES

OF

HIS HOLINESS SRI SRI GANAPATHI SACHCHIDANANDA SWAMIJI



SRINAGAR - JULY, 1982



HIS HOLINESS SRI SRI GANAPATHI
SACHCHIDANANDA SWAMIJI



Sri Sri Ganpathi Sachchidananda

SWAMIJI GURUBHYOH NAMAHA.

REVERED PRABHU SWAMIJI.

1. It is indeed, our good fortune, that we have, in our life-time found, in your Holiness, a Guru a Teachar of Spiritual Truth and, if I may say, the highest manifestation of the *LORD.*

Life, for some, may be a mere conglom of biology and chemistry, but it has never ceased to be extremely mysterious. In fact, it is more mysterious than even a dream. Its mystry lies in its opening up within itself, blooming and releasing a fragrance of Peace, Tranquility like a flower, and only a Guru's blessings make this mysterious phenomenon possible. Life does cease to be an abode of Pain, when sheltered and nourished by a Gurn.

2. It is now, entirely for us, the Devotees in a spirit of utter dedication and service, to seek enlightenment from a Master, which will, in the least, afford a glimpse of the goal of life and point towards the right path, be it through your Holiness's dis-courses, *Namsankirtan* or merely the ever endearing and satiating bestowal of a smile.

Tad Vidhi Pranipattena Paripreshnena Sevia
updekshyanti te Gynanam Gynaninus tattva Darshina
says Srimad Bhagwat Gita.

Seek that enlightenment by prostrating, by questions, by service, The wise who have realised the ultimate truth will instruct you.

3. Sri Swamiji, we, once again in utter humility, recognising and affirming that only thus shall our effort merge with *SAT* our *Budhi* experience *CHIT* and our devotion reap the fruits of *ANAND*

seek your blessings for we need strength. We need strength to develop that Vigour and Vitality within us which brings in Peace and Anand, while our ephemeral physical self withers and decays with age.

4. As for myself, whatever wisdom and *Budhi* there be within me, it has been like butter, churned to yield the everlasting scriptural message coming from Your Holiness.

Sarva Dharman parityejya mam ekam sharnam Vrajah
Aham Tavaa Sarvepapeybhyoh Mokshyasyami—Ma Suchaa

Renounce all dharma and only take my Protection, Don't grieve — I shall liberate you from all sins.

5. We offer to Your Holiness our humble salutations on this auspicious occasion, with the prayer.

Anant namnaa Parishibitoyahah
Anantrupene Virajitirshchaa
Anant Viryaadi Gunaih Prapurnama
Tam ek Devam sharanam Vrajamahaa

JAI GURU DEV DATTA

(*For*) Your Devotee's

(P.N. WANCHOO)

SRINAGAR
24—6—1982

OM SRI GANAPATHI SACHCHIDANANDA GURUBHYOH NAMAHA

In response to my request His Holiness Prabhu GANAPATHI SACHCHIDANANDA SWAMIJI, visited Kashmir in June 1982. He arrived in Srinagar on 23rd June 82' and departed on 29th June 1982.

During his brief Stay Śwamiji gave, in Hindi, nine discourses. These were recorded and subsequently translated, by the undersigned.

These discourses are :-

S. No.	Date	Time	Subject
1.	23rd June Wednesday	Evening	GURU—A *Pooran Tattva.*
2.	24th June, Thursday	Morning (After Gurupooja and address)	Constitution of *Sharira*
3.	—do—	Evening	—do—
4.	25th June, Friday	Morning	Control of *Kaaran Sharira*
5.	—do—	Evening	*Garu Swaroopa*
6.	26th June Saturday	Morning Evening	*Manusha* a flower and *Sansar Chakra*
7.	27th June Sunday	Morning	*Karmaa* is *Sampuran* with HOMAN
8.	28th June Monday	Morning	*Prabhu Praannaatham*
9.	29th June Tuesday	Morning	Sanctity of *Charan-aamrit*

Each discourse was followed by Bhajans and Arti.

The above nine discourses, alongwith a copy of the address presented to His Holiness on Gurupooja, are presented here for those Devotees who wish to gain some understanding of their sipritual yearning and to enrich the same.

This publication is being issued with the blessings of his Holiness Sri Swamiji and His Holiness has very kindly agreed to release it on his Holiness's next Birthday in July 1984.

Jai Guru Datta

P. N. Wanchoo

GURU – A "POORAN TATTVA"



SHRI GANESHAYA NAMAHA

NARSIMHA SAWARASWATI
SHRI GURU DATTATRIYAHI NAMAHA
DATTATRIYAM MAHATMANAAM, VARDAM BAKHT VATSALAM
PRASANAARTHI HARAM-VANDE SMARTIGAAMI SANOOVATU

It is after four or five years that we, with the grace of Lord Dattatriya, are having this *Satsangh* in Kashmir. It is only due to the *Leela* of *Para-Braham Paramatma* that this meeting between the Guru and Shashyas has matured. It is because of the Lords grace that *Darshanas*, *Sparch* and *Sumbhashna* with the Guru, such as this, becomes possible and ultimately leads to the liberation -*Mukhti*- of the *Panch Tattvas* viz *Darshanam. Sambhashan, Sparshan, Garrishan* and *Guru Sarvaksewam.*

Guru Geeta, Puraanaas and Bhaaghwat all acclaim the status of a true devotee. The *Shakti* of a devotee is limitless - *apara*- A devotee is dedicated to his Gurus' *Kirti* and proclaims and hails the same constantly. He has the *Shakti* of his Guru to support him. The question that however arises is who is a Guru? What are his attributes and where and how can we find a Guru? Guru is a creation of a devotee -*Atma Goshana.* It is thus a devotee finds a Guru and a Guru finds a devotee *Shrishti* determining the time when this mutual recognition occurs.

This is an age of Electricity - an age of science. Let us call it *Current Yuga.* This age is known as *Kaliyug.* In this age

Adharma is at its peak and there is restlessness and chaos all over.

A human being is so deeply and irrevocably involved in material life that he has hardly any time to think about himself. He has no time to ponder over, or inclination to understand as to wherefrom he has come, what is his source and what will happen to him after his death. What is the real reason for this transitory and material bondage or *Maya* that binds him and guides his all actions, be they in respect of his family or work or otherwise? He has no time, enveloped as he is by this *Maya*, to think for what purpose he has been born and what work he is actually doing; what is his permanent address or abode and what becomes of his body after *Shiva* leaves it and where does the *Shiva* go. We must try to find answers to these numerous questions because these are vital for determining, unfolding and expounding the secret of life - *Jeev Rahasy*. It is first the guidance of a Guru and then through *Karam Sikhsha* of a *Sanyasi* that provides answers to the numerous questions pertaining to the aforesaid secret of life. The question again however arises who is a *Sanyasi*. Wearing of ochre coloured robes does not make one a *Sanyasi* nor does the presence of a long beard make any one a *Sanyasi*; A true *Sanyasi* is one who transcends *Harsh*, *Kaama*, *Krodha*, *Lobha* and *Moha*. One has to be a *Sanyasi* through *Karam Sikhsha* to really know this secret of life. Most of us think that we are Sadhus or *Sanyasis* but this is hardly the truth.

To become one needs remoulding of our life pattern, no matter even if we are *Grahastis*. A *Grahasti* can also be a Sadhu and a Sanyasi.

It is my mission to turn the minds of devotees towards such a renunciation or *Tyaga* and for the devotee to determine his status as a *Sanyasi*. This calls for self-research, self analysis and self-evaluation by the study of the changes in your own-selves through the years, we have been together and to study and examine in minute detail all the changes that have taken place within us

through our devotion and Bakhti year after year. The process of self realization through self discrimination and introspection is known as *Gyan Yoga*. After feeling it, when the thin veil of one's ego or *Ahankar* is pierced by the self, consciousness reveals its own singular and absolute aspect.

During the first phase when devotees met Swamiji, their prime idea was that Swamiji, possessed of supreme spiritual powers as he is, will bestow happiness, money, lottery etc. on them. This went on for some time. But afterwards, say around the fifth or sixth visit of Swamiji, it all changed and an era of *Tyaaga* started within a devotee and the devotees wished to donate their material wealth and emotional *sankalpas* to their Guru and thus they all started gradually to develop *vairagya*, a symptom of *Sanyasi* in the making. Thus does *swamiji* in a spirit of *Suck Bhava* friendship and sometimes by developing restlessness in a devotee, *Chanchal Bhava* impart this training in *vairagya*. All this is done in an invisible manner but with care and by bestowing on a devotee affection in abundance. Each devotee is trained at a different level. Sometimes *Guru* creates doubts and difficulties and sometimes makes things easy of attainment. It Would be proper that each of the devotees does some research on the spiritual development in their own selves and those of other devotees and after determining the progress in either case try and find out the reasons that has made such advancement in *vairagya* possible.

This will also reveal that *Swamiji* does not impart such training or guidance in a formal manner but His Holiness has his own way of applying different methods to different devotees in accordance with their spiritual awakening.

In this task *Swamiji* needs freedom in determining the type of *Karam Sikhsha* and the mode of handling devotee. Sometimes he decides to give a very long rope to a devotee, just like a deer while grazing in a jungle, is given adequate freedom. But

when the deer finds itself in or encounters a difficulty it is given a jerk and pushed away from the danger. Similarly *Swamiji* allows a devotee lots of freedom of *Karma* and not only permits them to determine their own *Gunnas* but also lets them experience the consequences of the same. He, also simultaneously provides them shelter and pushes them away from untoward consequences. Thus does *Swamiji* carry on his mission in an indirect manner.

Swamiji looks sometimes deeply attached and sometimes detached to his devotees. It would be merely a foolish exercise, if any one would try to know the *Gunnas* of *Swamiji* and fathom his permanent attributes, characteristics and his method of working. It would be also utter foolishness to determine the ıeal *Roopa* of his *Vishwa Roopa*. To each devotee *Swamiji* appears in a particular *Roop* in accordance with the belief of the devotee *Yat Bhaavam Tat Bhavti*. Each one sees him according to his own nature and imagination.

Swamiji has come here to Kashmir, all the way from Mysore, in response to the great *Bhakti* of his devotees here but is physical presence of a *Guru* necessary for a devotee all the time. The answer is No. When *Swamiji* is physically present here, you forget all you wish to tell him and when he is away, you worship his photos and speak to him all you wanted to tell him in person and sometimes be angry with it and fight with it. Whenever a Guru appears physically a devotee becomes *Nirviirva* speechless. Why does this happen ? To understand this, you have only to look and concentrate on His creation and see places like Badrinath, Kidarnath, or, why go that far, see Phalgam and Amarnath, see the hills, gardens and flowers and the *lakes* like Dal Lake here in Srinagar. When you see these, a sense of peace and tranquility *comes* over you and you are benumbed. The *Vaataavaran* is magnificient and astonishing and one looks

at these embodiments of prakrati with reverence and wonder. This is because prakrati has *Pooran-tattva.*

Ayyam Vidyatey Prakrati Puran Tattvaha Apoornam - Apoorvidham Nowhey Hetu Nawamhey. A human being generally has *Apooran Tattvas.* The *Sharira* or body is incomplete - *Apooran Panch Bhoota* - in its five *Tattvas* and whenever the *Sharira* witnesses an object which is *Pooran,* it feels peaceful and enjoys the prakrati, like the singing of birds, the clouds and the beauties of Nature which all have the manifestation of *Pooran Tattvas.* There is intense desire in all *Apooran* bodies to attain *pooranatha.* Thus when we see or witness *Pooran Panch Bhoot Tattva* we become speechless or *Nirviirya.*

Swamiji is also an embodiment of *Pooran Tattva.* When a devotee sees His Holines, he feels tranquil and at peace and becomes *Virviirya.* It is not hypnotism or mismarism, nor is it *Tantar Vidya* or *Mantar Vidya. Swamiji* is *Pooran* human and when an *Apoorna Tattva* comes into contact with a *Poorna Tattva* the *Pratiksh Darshan* results in the *Apoorna* experiencing the *Poorna* and really touching it and at the moment enjoys a sense of bliss. Let me further illustrate it with an example. Bakhta Dhruva had taken *Updesha* from Naradji, who had explained to him the physical features of *Narayana* and given him the *Narayan Mantra.* After some time in pursuance of Dhruvas devotion and prolonged penance *Narayana* appeared before Dhruva. Dhruva while recognising *Narayana* as per details given to him by Naradaji found that the Narayana that appeared before him did not wear *Chakra.* This resulted in a doubt in Dhruva that may be the form before him was not the real *Narayana.* Dhruva complained to Naradaji that the Narayana that appeared before him while wearing "*Shanka*", mace, *Gadha* and *Diadem* did not wear *Chakra* and was not therefore real. Naradaji consoled Dhruva by saying that most probably *Narayana,* out of love and affection, had come to him in a hurry and in the process forgotten his *Chakra* in *Vaikuntha.* Dhruva was not convinced and ultimately *Narayana* had to come and appear before him in full res-

plendent garb including *Chakra*. Now Dhruva was convinced and Narayana asked Dhruva to speak out his wishes. Dhruva had nothing to say. Narayana told him he always wanted to sit in *Narayana's* lap and he could now come and do so. Dhruva was merely silent. It was *Nirviiıya*.

As I said before, by the grace of the Lord we are in *satsang* from today. This will bear *Chıpper* fruit.

The world is in a hurry and we all are also racing towards the ultimate end of all that is born. The West is very happy that they have invented weapons that can kill so many thousands in a jiffy. Although we have all to go, we are also moving towards the end in a great hurry. We relish inventing things that move faster and faster in this kaliyuga or the age of current or the age of tea and coffee. We have, in this suedo hurry, no time for *Sadhana* but we are happy and *Santosh* in hurrying up in inventing lethal weapons, creating restlessness and resorting to undesirable and un-virtuous acts and thus misdirecting our *Budhi* and intellect. As such it is high time that we control our *Budhi* by performing *Satsangs* and thus by practice - *Abhyasa* - inculcate *Sat-Gunna* and friendship with good qualities. We all are in *Bhagwan* and He is the limit of mercy and *Daya*. Thus in all our prayers ,we must seek His *Daya* and this applies to all religions. We commit *Apraadha*. In fact it is our *Subhava* to commit *Apraadha* and it is the Bhagwans *Subhava* to excuse-*Kshma*.

Today we have, thus by the grace of *Kshma Roopı* Lord Dattatriya again met here in Srinagar for *Sat-Sang*.

May the Lord bestow on you all His grace.

Seek that enlightenment by prostrating, by questions and by service; the wise, the seers into the TRUTH (ultimate) will instruct you in that knowledge.

GITA : 4/34.

(24—6—82 morning)
after Guru-Pooja

2

CONSTITUTION OF "SHARIRA"



SHRI GANESHAYA NAMAHA
NARSIMHA AWARASWATI
SHRI GURU DUTTATRIYAYI NAMAH

What is *Andhkar Nivaaran* and who does it? It is the *Sat-Guru. Guru Nivaaran Sarva Pappa Andhkaaran.*

We all have three *Shariras,* viz *Kaaran Sharira, Sokshima Sharira* and *Sthul Sharira.*

Sthul Sharira is the amalgam of five elements. In this *Sharira* the body perceives pain and pleasure *Sukha* and *Dukha.*

The second *sharia* viz the *Kaaran Sharira* is controlled by intellect or *Budhi* and all *sankalpas* or desires always emanate from it. It is due to this *Kaaran Sharira* that we commit all virtuous and unvirtuous deeds all *Pappas* and *Punnyas.* The *Sthul Sharira,* in obedience, perceives the resulting *Sukha* or *Dhuka.* It also suffers *Rog* and *Bogh,* pleasure and pain *Smasta* and *Avasta.* But the *sthul sharira* can not live very long. Its life is *Chinn* and very limited. However the *anabhav* of *Punya* and *Pappa* committed by the *sthul sharira* is undertaken by the *Kaaran Sharira* and for this purpose it takes another life-*Punar Janama.* The *shrista* of *Kaaran Sharira* is due to *Brahm Sakhti.* This *sharira* by itself is *Swayam Brahama,* and it is aware of all *Shrishti* as also of *Pappas* and *Punyas,* good and evil deeds. *Karran Sharira* has the *Roopa* of *Budhi.*

While the *Sthul Sharir* on expiry leaves all of it behind on the *Prithvi* and is once again converted into the five elements, from which it originated, the *Kaaran Sharira*, continues its journey.

At the time of death of the *Sthul Sharir*, the *Kaaran Sharira* selects its onward path and if it meditates, at the time when *Pranna* leaves the *Sthul Sharira* on *Sri*, it takes *Sri Janama*, if it meditates on *Pursha* it takes *Pursha Janama* or if it thinks of a dog or a crow it takes a dog's or a crow's *Janama*. The *Kaaran Sharira* is as such a *Sankalpa Brahma* with a tendency to persue *Apraadha*.

However *Kaaran Sharira* has a master or a Guru in *Sookshma Sharira*. It gives it lessons and the *Kaaran Sharir* also learns from it. The *Sookshma Sharira* is also a *Sakshi* or witness of all that *Kaaran Sharira* makes the *Sthul Sharira* to labour. The *Sookshma Sharir* is in reality the *Paramatma* and is absolutely free from the pair of opposities - *Nirdvinda* - viz pleasure and pain, attachment and detachment. He is the *Jeev Brahma* and also *Param Brahma* and is ever present in *Sthul Sharira* be it in the form of an animal or a human being.

The *Sookshma Sharira* remains as a witness of all the three states of consciousness viz waking state, dreaming state and state of dreamless deep sleep. Even in the last state, when the mind and senses remain dormant, the pure intelligence of *Sookshma Sharira* is testified by the memory of a negative consciousness which one carries with itself, when it comes out of that state. We feel that we had a deep sleep of course without being conscious of anything.

In order to perceive the *Kaaran Sharira* and to feel its forms, we must undertake meditation and similarly for the realisation of *Sookshma Sharira* and its master *Param Brahma*.

For a true devotee, a Guru is *Kaaran Brahma, Sookshma Brahma* as well as *Param Brahma*.

Now all the prayers we did this morning and again at the time of Guru Pooja, the address that was read and presented to me by Wanchoo were performed by the *Sthul Sharira.* but the *Sankalpa* of this act to be performed today - Guruwar - was made by the *Kaaran Sharira. Kaaran Sharira* proposes and *Sthul Sharira* obeys. There is perfect liason and also friendship between the two. Therefore it is necessary that, for avoiding committing of unvirtuous deeds, we must make proper and good use of our *Budhi* which is the controller of *Kaaran Sharira* and think correctly. The *Sookshma Sharira* is only a witness to both the evil and good deeds and does not interfere. If one wishes to be a *Bakht* he can do so and if one wishes to be an *Asura* or *Raksha* he can do so. The *Sookshma Sharira* only witnesses the working of the *Sthul Sharira* as per planning and direction of *Kaaran Sharira.* It only witnesses and notes all the events on behalf of *Param Brahma* and reports accordingly and it is the *Param Brahma* who after perusing the actions, advises the *Kaaran Sharira* where he has gone wrong and astray; prevents him from undertaking wrong acts and cautions from earning more *Paapas* but also in adopting a virtuous path. This in reality is *Guru Krippa* for a devotee.

I shall continue this discourse in the evening *Satsang* meet.

(24—6—82)
Evening

3 CONSTITUTION OF "SHARIRA" (CONTINUED)



SHRI GANESHAYA NAMAHA
NARSIMHA SWARASWATI
SHRI DATTA TRIYAYA NAMAHA

This morning at the time of Guru Pooja, I explained to you the funcions of *Kaaran Sharira, Sookshima Sharira* and the *Sthul Sharira*. *Kaaran Sharira* determines *Sankalpha* and its *Sahayak Sthul Sharir* obeys the same. *Sookshima Sharira* is only a witness. a *Sakshi* and *Param Sakshi*. We now continue with this subject.

The *Sthul Sharira* constitutes of *Panch Bhoot Tattvas*. It has also *Panch Gyan Tattva*. In total it has twenty four *Tattvas* which include *Panch Bhoot Tattvas* namely the *Tattvas* of Earth (land), fire, water, Akasa and Vayu and also the five *Tattvas*, of senses *Indriyas* viz Eyes, Nose, Ears, Tongue (taste) and Skin (touch). The *Tattva* of eyes i. e. vision or *Tejas* is extremely important. This *Tejas Tattva* is in the eyes and *Vayu Tattva* or *Pranna* is in the nose. The *Tejas Tattva* has very close affinity with and is in reality a *Sahayak* of *Vayu Tattva* and is a *Pranayam - Sahayak*. It operates on the character of the *Sharira* in determining *Kama, Krodha, Lobha,* and *Mohaa*. In fact there is lot of friendship between the *Panch Bhoot Tattvas* amongst themselves and each one has some link with the other four. In the *Sthul Sharira* all the five are complete and *Pooran* and in fact the *Sharira* is really the summit of creation by *Bhagwan* and each, organ within it is complete and *Pooran* and a miracle by itself. In this age of science different

parts of *Sharira* such as Kidneys, eyes, heart etc. are replaced, but the replaced parts are, in fact, not the original parts of the concerned *Sharira* which is a *Sahayak* of the *Kaaran Sharira*

It is the *Sharira* with *Pooran Indriyaas* that is really fit for, its onward journey, towards the ultimate goal. All saints and sages have been in possession of *Puran Sharira* such as sant Tulsidas and Sant Kabirdas. Their *'Sharira's* were fresh and very well maintained. If *Sthul Sharira* is not well maintained, it is bound to loose its balance particularly in this age of speed when everything has to be executed in a hurry and when *Kaaran Sharira* consequently also functions with great speed. *Sookshma Sharira* is patiently watching and noting the gradual deterioration of the *Sthul Sharira*, which otherwise also has only a limited life. The *Panch Bhootas*, out of which come all objects perceived through the senses are superior to the senses, because the senses or sense organs, are also, like other objects made of them. The *Kaaran Sharira* which perceives the senses and is subtler than the gross rudimentary matter of *Sthul Sharira* is in reality only a product of the *Sookshma Sharira*. The *Sthul Sharira* ages quickly and its parts are quickly worn out and *Kaaran Sharira* ultimately departs to enter yet another *Sthul Sharira* - *Punar Janama* - and the new *Sharira* that it enters is in accordance with the *Ichha* of the *Kaaran Sharira*. The *Sookshma Sharira* is always in company and keeps time. If it is evening here just now it is morning in America. Similarly the difference of time between *Kaaran Sharira* and *Sookshma Sharira* is there and the two are related. The *Punar Janama* is according to the *Ichha* of *Kaaran Sharira* at the time of his departure from the *Sthul Sharira*, Let me explain this by relating a story. There was a saint, a sage, who while performing his *Pooja* and *Tappas*, one day saw a very beautiful *Harni* and fell in love with it. At the time of his departure from *Sthul*

Sharira his only *Ichha* was to be a beautiful *Harni* and consequently he had his *Punar Janama* as a *Harni*.

How is it, he thought, that being a Saint and a *Tappasvi*, I have landed here as a *Harni* ? So, it is with all of us, everyone should therefore .lways do the *Jappa* and *Tappa* of Ram-Ram or Krishen-Krishen or *OM Namaha Shivaayaa*. If this is done with all sincerety and love, and a deep *Ichha* developed the *Punar Janama* will be as Rama, Krishna, or Lord Shiva.

The Crux of the whole matter is, that we all, while looking at our known past, must realise that our time for *Punar Janama* is very near and as such we must think now onwards of the next *Janama* of our *Kaaran Sharira* accordingly, after determining what our next birth should be like,- like Rama or Krishna or Shiva. You will thus realise that *Kaaran Sharira* within you has very important task to perform and you must plan your future. I planned to come to Kashmir in June in Mysore three months ago and told Wanchoo. It was an *Ichha* and it has matured and I am here. Similarly you planned to have *Garu Darshan* and it matured. Similar planning has to be done for the next *Janama*.

Sthul Sharira has no *Mukhti* or liberation. It is transitory with a limited life, but *Kaaran Sharira* can be liberated and can attain *Mukhti* with the assistance of *Garu Krippa*. Consequently *Kaaran Sharira* should always be in *Guru Dhyanna*

Poonar Api Janamaa, Poonar Api Marunam. How many births is *Kaaran Sharira* going to have ? Is not it a shame that there should be no end of the new and more births of this *Sharira* and repeatedly this *Sharira* shoud die and again take re-birth in a new *Sharira?* We must there fore control our *Kaaran Sharira* so that it is quickly liberated from bondage. Bhajans,

Naam-Saikishan play a major role alongwith *Garu Krippa* in controlling our *Budhi* and consequently our *Kaaran Sharira.*

JAI GURU DUTTA

ENDS

With mind disciplined, sins destroyed, doubts (dualties) removed, delighting in the welfare of all beings, the Rishis attain the Beatitude of Brahman.

GITA 5—25

25—6—82
Morning

4

CONTROL OF "KAARAN SHARIRA"



SHRI GANESHAYA NAMAHA
SHRI GURU DATTATRIYAH NAMAHA.

As already explained by Swami Ji there is real friendship between our *Sthul Sharıra* and *Kaaran Sharira*. If the *Sthul Sharira* is subjected to appropriate controls, it will directly react on the intellect - *Budhi* - and consequently the functioning of *Kaaran Sharıra*.

The first control is on diet *Ahaara* and the more *Sattvic* food one consumes, the more *Sattvic Gunnas* are exhibited by his *Kaaran Sharira.*

The second control is *Sambashana* or *Speech*. We always talk about our fellow beings and their character and spend so much time in discussing their failings, but forget to look in-to our own selves for discerning our failings and taking appro-priate steps to wean these away. Thus after *Mitta - Ahaara*, *Mitta - Bashana* is the second control on the *Sthul Sharira* of course, again through *Kaaran Sharira.*

The third one is worry or *Chinta*. We always worry about what is going to be the next about our future, about so many things, say *Grahast*, marriage etc. This worry only reduces the life of the *Sthul Sharira*, which is already short-lived and our energy is tremendously wasted. Thus control on worry viz *Mitta - Chinta* is the third one to be followed after *Mitta-Ahaara* and *Mitta-Sambashana.*

If we have time and no work, we ought not to waste it in speaking about and discussing extraneous matters or unnecessarily worrying about the future, but in reciting the name of *Bhagwan* or *Namsankirtan.* All the time we have, without any real work, we utilize in over eating, pointless speech and uncalled for worry.

The fourth control is too much sleep - *Mitta - Nindra.* We besides sleeping all the night, also sleep during the day, when we actually need only about four to six hours sleep in twenty four hours. The time so wasted could have been easily and usefully utilised in reciting the name of *Bhagwan* and in meditation. We also waste so much time in talking about and also worrying about our near-ones, our children etc. forgetting that the whole existance of this life is a big *Naatak* - Drama- and is absolutely transitory.

The fifth control following the above mentioned four, viz control on :—

Ahaara	Food
Sambashana	Speech
Chinta	Worry
Nindra	Sleep

is *Santosh* or Contentment, ever happiness and *Ananda.* We must remember that pain or *Dukhaa* is much nearer than *Sukha* or true happiness and keeping this in mind our actions must be performed with utmost care. The watchword is *Be Careful - Be Careful.*

The above five controls will ever purify our intellect and result in virtuous desires, emanating from the *Kaaran Sharira* and performance of consequent virtuous acts by *Sthul Sharira.*

As already explained by Swamiji the life of *Sthul Sharira* is very limited. Sixty, seventy or hundred years, which is just a moment of a *Yuga.* Here is a story. They say that average

life was fixed by the Lord at approximately 40 years. Through ignorance, as witnessed by *Sukshma Sharira* the human being realising that his life was only 40 years, longed for a life of 100 years and wished and prayed for the same. He made a request for the extension of his life accordingly to Lord Brahmma. The Lord explained to him in detail how a life of 40 years was more than enough. Meanwhile a Donkey came along and submitted to the Lord that although a life of 40 years was befitting a human it was too much for him to carry heavy load for the humans upto this age of 40 years He, thus, requested for the reduction of his age by 20 years. The *Manusha* who was listening requested Brahmaji to acceed to this request of the Donkey and bestow the 20 years of life surrendered by the Donkey to him. The Lord accepted the Donkey's as well as the *Manusha's* prayer. Thus the *Manusha* life-span increased to 60 years and the Donkey was happy that his request was accepted. Next to make a similar request to Brahmaji was a Dog. He complained that although he was working like a slave for his Master, the *Manusha*, he was treated like an out-caste and only given left-overs to eat and subjected to unbeara-ble treatment. He requested that this was too much of a punishment and his alloted life-span be reduced from 40 years to 20 years. The Manusha again in his ignorance asked for these 20 years also and like the Donkey's request this was also accepted. And the 20 years of life surrendered by the dog also added to the *Manusha's* life, raising the Manusha's life to eighty years. The last to come to Brahmaji was an owl. He also complained that although he was keeping awake during night he was treated as one that brought with it bad luck and was looked down upon. Nobody would even enter a house if he was living in the pre-mises and he was considered a bad omen according to some *Shashtra* of the *Manusha*. He made a similar request like the Donkey and the Dog which was also accepted. Thus, the age of the *Manusha* was raised to 100 years. He felt extre-mely happy at his good fortune and at the kindness of Brahmaji,

least knowing that for times to come after the age of forty, he would be working like a Donkey till the age of sixty and a Dog upto the age of eighty and finally as an owl during the next twenty years. (Swamiji made the devotees laugh while relating this story in in-immitable style and asked some of the devotees which age, - Donkey's or dog's - were they experiencing.)

Today I have pointed out to you the controls which determine the *Gunna* or *Subhava* of *Kaaran Sharira* and its *Sahayak* namely *Sthul Sharira.*

The *Sakshi* of *Kaaran Sharira* is, of course the *Sookshma Sharira* who witnesses on behalf of the Param - Garu and supports it.

JAI GURU DUTTA

ENDS

For him who is moderate in eating and re-creation, temperate in his actions, who is regulated in sleep and wakefulness, yoga becomes the destroyer of rain.

GITA — 6.17.

Note :-

(Sri Sw'mi Lakshmanjoo has in his discourses on Kashmir Shaivism explained that the protection of the Lord can only be gained by following strickly a code of conduct in the form of five "Niyamas" and five "Yamas" as under :—

'Niyamas' 1. 'Sancha' Purity of body mind and speech
2. 'Santosha' Contentment and real satisfaction.
3. "Tapah' Self control - Not falling prey to temptation
4. "Swadlaya" Self knowing and shunning frivolous talk
5. "Ishwara Pranidhana" Love and devotion to God.

'Yamas' 1. 'Ahimsa' Non violance - Predominant and subtle.
2. "Satya" Truth - objective and internal.
3. "Asteya" avoidance of dishonesty and temptation
4. "Brahamcharya" mental and physical character
5. "Aparigraha" anti-hoarding

These 'Niyamas' have been pointed out by Sri Swamiji in his discourses.)



25—6—1982
Evening

5

GURU SWAROOPA



SHRI GANESHAYA NAMAHA
NARSIMHA SAWRASWATI
OM SAWARASWATAI NAMAHA
SHRI GURU DATTA TIRIYAYAH NAMAHA

In *Prakrati roopa*, *Vedanta* and *Sidhanta* are in reality *Guru Swaroopa*. Similarly *Sadhu Subhava* and *Snniyas Subhava* is also *Guru Swaroopa*. We may have, as a reward of our *Karamas* health, wealth and everything else but we would be missing *Gyan* or knowledge without *Guru Krippaa*. *Gyan* can be acquired only after penance and *Tapas* and only a *Guru* can lead us along the path of such *Tapas*. Without his guidance we would simply get lost in our journey towards liberation. The *Subhava* of a *Guru* indicates to us the correct direction or road. Let me explain this by an example, how this Chamatkar takes place (Taking a pencil and paper Swamiji drew a traffic circle with four roads all meeting at the Traffic Island).

Here is a traffic Island with four roads coming from Jammu, Srinagar, Pahalgam and Gulmarg and meeting at this traffic Island Imagine that you are a stranger to this road and you are on your way from Jammu to Pahalgam where you must immediately reach on urgent call or business. While approaching the traffic Island it rains heavily and there is a big storm. The pole indicating the direction towards Srinagar, Pahalgam and Gulmarg and Jammu falls down along with the indicators and is uprooted. You

reach the traffic Island at 2 a. m. in the night when it is dark and there is no traffic constable to guide you, yet you must not delay and determine the road which goes to Pahalgam and reach the destination post-haste. How will you find the correct path.

One from the auidence of devotees replied. *Sir By taking the name of Ishwara and seeking his blessings.* Another one said. *Sir By waiting till morning till somebody shows us the way.*

Swamiji continued and said there was no time to waste, we have to proceed to our destination without any delay. There is a very simple method, which shall indicate to the traveller the correct direction and the road towards the targetted destination viz Pahalgam in this example. This example is a story from *Vedantha* and should serve as a tonic. It is neither a proverb nor a joke. All that an intelligent traveller has to do is to go to the middle of the Traffic Island and take-up from the ground the broken pole with four indicators and to re-erect it in a manner so that the arrow indicating *To Jammu* from where the traveller has come and which road is now known to him points towards this road. The direction of the other three roads will be automatically revealed to him as the other three arrows will show the diıection towards Srinagar, Pahalgam and Gulmarg. Thus the road to Pahalgam can be identified by the traveller and he can proceed on his urgent mission.

Na Dhanney Na Tyagey Na Karma Na Prajja. We are mere children in the path of liberation and it is so difficult for us to know and discern a *guru.* We are quick to pick up bad habits and take lots of time to pick up good habits. It is the *Subhava* of our *Budhi* to take time in realising and doing virtuous acts. If we wish to meditate a lot of effort has to be made but it does not take any time to *Worry* on an issue. We take our meals quickly, within a few minutes, but the meal is digested by us in three or four hours. Bad acts are solicited

quickly but it takes time to assimilate good acts. A guru dissolves bad acts by taking *Kasht* for his devotees. Our *Budhi* is all the time in action and *Sant-Sangat* is very beneficial to determine the *Gunna* of these actions. The attachments to *Sants* or a Guru results in *Gyana* or knowledge. It enables us to determine the path of *Pappaa* or sin on which we have been travelling and after realisation shows us the path of righteousness. If you do not meet a Guru or acquire right education you will continue to remain in darkness enveloped as you are by worldiness *Maayaa*. Today, a person asked me that he had neither met a good Guru nor good *Granth* or education nor did he have *Gyana* knowledge and he did not know what to do. Under the circumstances one has only to erect the fallen direction board properly and look back along the road that one has already traversed. Your mother and father are the *Guru* and *Daiva* - *Mata Pitaa, Guru, Daiva*. This introspection will lead one to the right path.

Even so there is in this *Bhayanak Sansar* lot of confusion. There are so many *Gurus* and each one gives his own *Mantra* and some Gurus call themselves superior to another. There is a story to explain this also. There was *Chakarvarty* King and he had an innate desire to take *Dharam updesha* from a good *dharam guru*. The question was how to select the best Guru. So he invited all *Dharam Gurus* of the *desh* to determine who is the best among them. After serving them with a meal he requested them to discuss with each other *Samvadha* so that he may also listen and determine the best among them. Soon there was altercation between the different *Dharam Gurus*. One said his *Ganesh Maharaj* was the best God and the second one said that *Kumarji* was the best. Another would say that *Ramayanna* was the best scripture and yet another one would say that *Bhagwat Gita* was the best scripture. A third one would say that *Lord Shiva* was the greatest, the almighty. There was lot of arguments between the *Dharam Gurus* and the king was at a loss to find out the best

among them. Ultimately Guru Dattatriya advised him to go across the river, where there was big Bunyan tree and do *Jappa*, there to get an answer to his problem. The King alongwith the Guru left immediately for crossing over the river to sit under the tree there and do *Jappa*. When he reached the bank a boat was ordered to carry the party across. The boat was not found fit for a King and was hence rejected. Another boat was chartered and similarly on its arrival it was also considered unfit for a King and hence returned. This process went on for a long time and the King was ultimately utterly fed up and ordered that any boat that could go across was good enough for him and as soon as he took the decision the Guru told him that he had already received the *Updesha* and answer to his problem. Any *Guru* as long as he had the capacity to guide, was good and it was for us to be consistent with whatever path we took irrespective of whether it was *Ramayanna* or *Bhagwat Gita*. We should follow one master and it was not correct to change from time to time. This only results is waste of energy and time more so when our life is so short and limited, just a few years, not even one hundred years.

We should therefore immediately take one path and further curb our *Iccha* - desire - and in fact observe a fast of *Iccha* so that we can go along without distractions from *Maaya*. There is no end to the desires in this material world and *Iccha* is *Puran* only when it is rent, cut and slayed. As Swamiji has already said this *Iccha* is the product of *Kaaran Sharira* and once it is removed *Kam*, *Karam* and *avidya* are automatically destroyed. With the help of your Guru, you should be able to curb your *Iccha* slowly and slowly till it is completely killed.

True realisation of this would amount to acquiring of true knowledge. Life must, in all cases, come to an end through the same law by which it had its birth. As such there is no life eternal except in the *Atma*. Sense pleasures are mere sensations and not only short-lived but also utterly unable to save us from the clutches of *YAMA*. This perception of truth or knowledge would be impossible to really be understood unless the mind

and intellect are perfectly purged of all their impurities in the form of *Desire* or *Iccha*.

Again, knowledge means awakening of our consciousness to the comprehension of the realties - both subjective and objective. But our knowledge is based on the perceptual, which again is determined by the contact of senses with the sense objects. Thus for all non-spritual knowledge, non-spritual suggestions are necessary. By the same law for acquiring spritual knowledge one's consciousness has to be quickened by the spritual impulse coming from another awakened soul, without which it it almost; if not absolutely, impossible to attain spritual consciousness to the fullest extent.

JAI GURU DEV DUTTA

ENDS.

Renounce all Dharma and take refuge in me alone; I shall liberate you from all sins; Do not Grieve.

GITA 18—68.

26—6—1982

6

MANUSHA — a flower & Sansar Chakra



SHRI GANESHAYAI NAMAHA
NARSIMHA SAWARASWATI
OM SARASWATIYAI NAMAHA
SHRI GURU DATTA TRIYAYE NAMAHA

Today this is the sixth discourse. Behold this Rose flower (taking out a Rose flower along with its thorny stem from a boquet of flowers and displaying the same). It has come into being after lot of pains and effort and is now fit to be offered in worship to the God. The story of this Rose flower is extremely painful - *Vichittar.* The plant from which it grows is full of thorns and ultimately it is from these very thorns that this beautiful Rose flower originates. Similarly the *Manusha* human- who is like a Rose originates in this *Sansarra* after suffering lot of trouble and pains - *peda.* The revolution of this universe *Sansar Chakkar* is extremely fearfull *Bhianak.* The *Sansara* is like a large snake *Vishwa Naag.*

In this very *Bhianak Sansara* which is like a thorny plant, we come out like the Rose - flower. Similarly every devotee here is like a Rose flower. It is a big sin to worship the thorn, even though the Rose flower originates from it and is fit to be offered at the lotus feet of *Bhagwan.* Like the thorns Swamiji does not consider the sins committed by a devotee but he always looks at the beauty of the Rose flower within him. This morning I expressed some home truths about the sins committed by us

in every walk of life and how each one of us must suffer for the same and all of you felt so sad and gloomy.

By neglecting purity of body, mind and speech, by not controlling our *Indriyas* and their attachment to sense objects, we are committing so many *Hatyaas* everyday let me specially mention today here - the non-control of our *Ahaara* food - Eating of meat is against all principles of *Ahinsa.* The second is our organ of sight and its corresponding attachment to sense objects. Each violation of the above amounts to *Atma Hatyaa.*

Consequently we must suffer and pay for so many *Hatyaas* committed by the *Manusha* everyday.

I saw how sad and gloomy all of you felt when I explained this to you this morning. However please do not be dejected, if you have committed sins donot worry. This *Sansaara* is like the thorny plant, and as also said by Sankaracharya, it is a *Narakka.* It is a *Ghore Narakka* and invites us to commit sins. That is why Swamiji said that we must fight it and face it. Swamiji says,

Follow the Master
Have Faith in God
Face the devil
Fight the enemy
Finish the Game.

and thus like the Rose flower, be fit to please the *Bhagwan* who always appreciates it.

Take the case of a sage or a *Sant* - living in the snow - clad hills of Himalayas. He has no Sansar to fight and no devil to face. Consequently his *Mukti* liberation is very much delayed. The liberation of those who face this *Narakka* of the *Sansar* is quick. Why ? Because *Bhagwan* has got tremendous *Dayya* for the *Sansarees* and likes them to bloom like the Rose flower from a thorny plant. You cannot attain this without suffering the

Dukh of Sansaara which is an abode of pain, just like a Rose flower cannot grow without thorns. With unflinched Bakthi, this war with pain - *Dukha* will ultimately result in true *Sukhaa* pleasure. The pain has to be encountered with peace, tranquility and *Ananda*. That is why Swamiji says, *Face the devil* however difficult it may be, and whatever disturbance and restlessness it may cause and then *Follow the Master*.

The example of the Sun - flower is there. All of you should emulate the example of the Sun-flower. But you must notice the differences between the Rose flower and Sun flower. The Rose flower has a very strong and a short stem but is full of thorns while the Sun-flower has a slender and long stem that cannot even hold its weight and for this it needs a support. For us that support is *Guru Bakhti*. In this Sansaara should you act like a sun flower always persuing the Lord - your support will be your devotion and like a Rose Flower you will come out of this thorny world and be fit to please the God.

Take the case of a Lotus flower. The Lotus is also ever waiting for the *Surya* to come out so that it can bloom but its base of water is also not strong.

These and all other flowers have their own *Gunnas*. The honey-bee only seeks *Madhu* from the Myraid of flowers and like the honey-bees a devotee with the support of *Guru Bakhti* should only suck the virtuous aspect of *Sansaara* and ultimately bloom like a Rose and be fit to be placed at the *Kamal charran* of the Lord.

Now, again, there are different kinds of flowers. Some are beautiful but possess no smell. Some are not so beutiful but emanate *Sugandh*. Some are both beautiful and scented like the rose. Each one has its own *Gunnas* and so is it with us. We all have our own *Gunnas*, some of us are dirty, some clean. But *Bhagwan* just as he likes to have all flowers to be offered at his *Charran Kamal* likes all of us to come to him so that

we fit in the adornment or His varied *Alankaar's.* In brief this Jagat is nothing but the body *Sharira* of *Bhagwan* and we are flowers for his varied *Alankaraars.*

The flower originates from *Pappa* and so we should not be afraid of *Pappa.* On the other hand we must salute and *Namaskar Pappa* also. Our *Janam* is from *Pappa* and *Narakka.* We all do good deeds as well as evil deeds through the desire of our *Karran Sharira,* but all the same we should take the refuge, *Sharan* of the *Karran Sharira* because then only will it emenate desires for virtuous deeds. In the ultimate analysis we are all small babies of the *Bhagwan.* We all commit sins because of *Prakrati* or *Subhava* and to commit a sin is, in fact, a *Panch Bhoot Subhava* and with the correct approach and control of *Budhi* it is possible to control it and prevent committing of sins willfully. Bhagwan always excuses these sins which are not committed willfully and which result from utter ignorance. *Bhagwan* is *Kshma Gunna Visheshtah.* He is the Guru of *Kaaran Sharira* and we are like Myraid flowers to be offered at His *Kamal Charran* and to decorate His *Alankaraars.* He is *Veratta Swaroopa* and with the grace of a *Guru* we will be guided towards the right direction so that we do not willfully commit any sins. A *Guru* can even dissolve and burn sins committed by a devotee and this is *Ralasy,* a secret which we will not know. A Guru further bestows moral courage so that our *Kaaran Sharira* only thinks of right actions to be executed by our *Sthul Sharira.* You should ever pray *Tum Eve Mama Sharnam Tum bin anniyam na Haney na Janey*

Tum eve mama sharnam, Nahi main Satyam Nahi, main Shahityam Tum eve Mama Sharnam.

If the Lord has given you two freedoms, you sometimes utilize four. While the two are at His behest, you should seek his execuse and *Dayya* in respect of the other two which you

have utilized on your own. Thus, without fear and with sincere devotion, with *Guru Krippa*, you will exercise due control on your *Kaaran Sharira* and purify your intellect *Budhi*.

JAI GURU DEV DATTA

Ends.

Knowledge sacrifice, O scorcher of foes is superior to wealth sacrifice. All karmaa, in its entirety, Partha, culminates in knowledge.

Gita-4-33

27—6—1982
Morning

7

KARAM is SAMPURAN with Homam



SHRI GANESHAYA NAMAHA
SHRI DATTA DRIYAYI NAMAHA

Today is a very pious day. We have seen so many *Yagnas Karam Yagna Archana Puja* and *Agni Puja*. These are extremely necessary as without these *Karama* is not *Sampuran*. As such today is a *Subha* day for the *Sampurana* of our *Karama*. We should always perform *Karama Yagna*.

In the last five days we have performed here :—

1. *Nama Yagna*
2 *Dhyan Yagna*
3. *Gyan Yagna*
4. *Archana Yagna* (Charan Amrit)
5. *Sambhashna Yagna*
6. *Darshan Yagna*
7. *Shanti Yagna*

We have performed *Karam Yagna* or *Agni Yagna* today in accordance with Vedic principles and with our hearts, mind, sharira, wealth *Dhanna*. The *Pradhan* of this Yugna was *WANCHOO*. Every *Yagna* has a *Pitta-mata*, who directs the performance. As much *Punya* of the Yagna goes to *Pitta-mata* as to the rest. All the Pandits and Brahamannas who conducted this *Yagna*

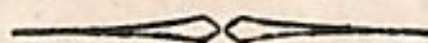
are *Devaas* or *Devtaas* with *Brahma Swaroopa*. A *Manusha* is either *Dev Gunna Rakshas Gunna* or *Manush Gunna* - three Gunnas. With these three *Gunnas* we worship *Agni Mukha* through the *Devtaas*. Knowing this Swamiji with the assistance of a *rope* so that *Sukha* and *Dukha Nishkaama* and *Kam Prarthanna* and all that was in our minds is conveyed to the *Agni Mukha*. The *Ganapathi* Homan was performed by Swamiji.

In this Homan through *Agni Devta* we have also worshipped Lord Siva and other *Devtaas*.

Swamiji has close relations with you here and that is why he comes here now and again. Twenty five devotees already stand selected and another ten have to be selected in future. Although Swamiji will pay many many visits to Kashmir in future, there will be however, six such visits which will be important with notable consequences.

JAI GURU DEV DATTA

END.



Even if a man of most sinful conduct worships Me with singleminded and undeviated devotion he must be reckoned as righteous for he has rightly resolved.

GITA 9.31

28—6—1982
Monday

8

PRABHU PRANNAATHAM



SHRI GANESHAYA NAMAHA
SHRI DATTATRIYAYA NAMAHA

Note : (After the usual morning prayers and after *Teertham* Swamiji's recording of the Bhajan sung by His Holiness on a previous *Shivrati* - Prabhu Prannaatham vibhu vishwanaathan was played and Swamijee was all the time in deep meditation. After the Bhajan was sung Swamiji said as follows :).

This bhajan was sung by Swamiji on Maha-Shivratri three years ago. Swamiji does not at all remember the singing of this Bhajan because at the time be sung it he was not in his Ashrama, but in *Kailash*, when the Lord was in *Nritya*. Sankracharaya had the *Darshanna* of the *Pach linga* with a similar *Astuti*.

When the Lord bestowed the gift of *Atma-lingaa* to Ravanna, *Parvati* Godess and other *Devas* complained to the Lord about having made such a gift to Ravanna. The lord said that it was in return for his Archanna, that he had bestowed this gift to Ravanna. Godess *Parvati* and other, *Devas* decided to get the *Atma* Linga back to Kailasha and the responsibility of this mission was thrown on Lord *Ganesha*.

Earlier also Ravanna had performed *Tappas* and *Bhagwan* shivjii granted Ravanna a boon. At that time Ravanna's mind was disturbed and he asked for the boon of *Parvatti Devi* who was standing nearby and whose beauty carried him away. The boon

was granted and Ravanna asked *Parvatti Devi* to accompany him to Shri Lanka as he was her master now. *Parvatti Devi* agreed but she told Ravanna that she would follow him only on one condition that Ravanna would not look back till they both reached Shri Lanka. This was readily agreed to by Ravanna. *Parvatti Devi* further said that should Ravanna look back during the trav l it would spell disaster. Thus *Parvatti Devi* followed Ravanna her new master. Euroute to Shri Lanka *Naradhji* appeared and after wishing Ravanna asked him as to what boon had been bestowed on him by Lord Shiva *Bhagwan* in response to his *Tapas*. Ravanna told him that the *Bhagwan* had given him *Parvatti Devi* as a gift and she was now following him. Naradhji looked ahead and with a note of surprise remarked *OH*- What? The *Devi* following you can not be the most beautiful *Parvatti Devi* - she is so ugly and looks like *Maha Kaali*. Ravanna was Amazed and suddenly looked back to find *Maha Kaali* following him and decided to go back to Lord Shiva. He submitted to Lord Shiva that instead of the beautiful Godess *Parvatti* he had gifted him *Maha Kaali*. The Lord said that it was Ravanna's own doing as he had promised to and agreed with *Parvatti Devi* that he would not look back till they reached Shri Lanka.

Ravanna again performed *Tappas* and this time he got the gift of *Atma Linga*. The Devaas thought that Lord Shiva was extremely merciful and even in return of a small *Tappa* he granted whatever boon was asked for, Lord Vishnu is not like Lord *Bhole - shanker*. At the time of bestowing the *Atma - linga* Lord Shiva told Ravanna that in no case should the *Atma-linga* be kept or placed, on *prithvi*.

All the *Devtas* requested Lord *Ganesha* to go and retreive the *Atma Linga*, back. Lord Ganesha adopted the *roopa*, of a Cow-boy, who followed Ravanna and appeared before Ravanna when Ravanna, who was a great *Tapasvi* and who performed *Gayatri Jappa*, regularly was about to perform the Jappa. He told the cow-boy to hold the *Atma-linga* for a short while till he performed his *Gyatri Jappa*. The cow-boy readily agreed but said,

that he has to hurry back home and he could not stay back too long and whenever he called for Ravanna three times, Ravanna must come and take back the *Atma-linga* or otherwise he would place it on prithvi and leave. Ravanna agreed and said that he would come immediately he was called the third time and take hold of the *Atma-linga*. When Ravanna was in the middle of his *Jappa* Gansh-Ji called him three times quickly and repeatedly, Ravanna Brahamma, Ravanna Brahamma, Ravanna Brahamma, and as Ravanna was unable to return Ganshji placed the *Linga* on *Prithvi.* As a consequence the entire prithvi became a *Linga*. When Ravana returned, Ganeshji had already placed the *Linga* on *Prithvi.* What have you done and who are you?. Said Ravanna to Ganeshji. Ganeshji replied that he was Ganesh, son of Lord Shiva. Ravanna was furious and gave him a slap. Ganeshji has the mark of this slap still on him.

What Swamiji, wishes to say is that Shivjee is so nice and *Dayalu* that if we recite his name *OM NAMAH SHIVAYA* with true Bakthi and love only five times, he will fulfill our desire. It is in this *Bhavaa* that Swamiji sung that Bhajan :

PRABHU PRAN NATHAM
VIBHU VISHWA NATHAM

(Swamiji was actually in *Samadhi* for a few minutes when this Bhajan was being played this morning.)

When Swamiji sings or recites a Bhajan it is not for Bakthas, but for *Bhagwat* and he does not sing with the *Sharira* you see but from some other voice, some other *Sharira*.

True Bakhti of God Shiva, quickly results in the fullfilment of the wishes of Bakthas.

JAI GURU DATTA.

ENDS.

My devotee never perishes — Gita. 9.31

29-6-82
Morning.

9

SANCTITY OF CHARRANAMRIT

(Note : The discourse was given after distribution of *Tirtham* on the morning of 29th July the day of his Holineses's departure from Srinagar).



SHRI GANESHAYA NAMAHA
SRI GURU DATA TRIYAY NAMAHA

This *Charan-Amrit* of the Bhagwan which you have just now had is :

Akala Mrityu Harnam
Sarva Viyadi Nivaranam
Smast Durit Upshavnam
Sri Hari PadoadKam,
Pavannam Shubham

AKALA MRITYU HARNAM - Our life span is very short (chinta) we do not have even a life of hundred years but much less. Most humans have a life of less than eighty years. In fact a human is lucky for each day of his life after fifty years. We all experience the *Sukha* and *Dukha* - pleasure and pain of this transitory world up to the age of approximately fifty years and after that we think of God and start this *Chinta* even though this ought to have happened much earlier, say at the age of thirty or so. Some of us work even up to the age of sixty five years or more and completely ignore to do so. They only worry about material gains - (paise - banglow-car-paise-children). This attitude of a Baktha is so disappointing to a Guru. The Shastras say, that, each day of our life is due to His *KRIPPA*. You know that *Manusha Janamma* or human birth and *Manush sharira* is

کتاب مِلنے کا پتا :-

(۱) سوڈھی گوربچن سِنگھ کوشاں
سنگت پورہ سوڈھیاں (ضلع پٹیالہ)

(۲) پریتم بُک سٹال چوڑا بازار لُدھیانہ

(۳) دفتر گاجری نیوز سروِس سرہند منڈی